## REV. DR. TALMAGE.

SUNDAY'S SERMON IN THE NEW YORK ACADEMY OF MUSIC.

Subject: "Points of Compass."

TEXT: "They shall come from the East and from the West, and from the North, and from the South, and shall sit down."—Luke xiii., 29.

The man who wrote this was at one time a practicing physician, at another time a paracticing physician, at another time a powerful preacher, at another time a reporte—an inspired reporter. God bless and help and inspire all reporters! From their pens drops the health or poison of Nations. The name of this reporter was Lucanus. For short he was called Luke, and in my text, although stenography had not yet been born, he re-ports verbatim a sermon of Christ which in one paragraph bowls the round world into the light of the millennium. "They shall come from the East, and from the West, and from the North, and from the South, and shall sit down.

Nothing more interested me in my recent journey around the world than to see the ship captain about noon, whether on the Pacific or the Indian or Bengal or Mediractic of the Indian or Bengal or medi-iterranean or Red Sea, looking through a nautical instrument to find just where we were sailing, and it is well to know that, though the captain tells you that there are thirty-two points of division of the compass pard in the mariner's compass, there are oard in the mariner's compass, there are only four cardinal points, and my text halls them—the North, the South, the East, the West. Bo I spread out before us the map of the world to see the extent of the gospel campaign. The hardest part of the field to be taken is the North, because our gospel is an emotional gospel, and the Nations of the dar North are a cold-blooded race. They dwell amid icebergs and eternal snows and overlasting winter. Greenlanders, Lap-landers, Icelanders, Siberlans—their vehicle is the sledge drawn by reindeer, their ap is the sledge drawn by reindeer, their ap-parel the thic est furs at all seasons, their existence a lifetime battle with the cold. The winter charges upon them with sworjs of icicle and strikes them with bullets of hall and pounds them with battling rams of gla-

But already the buts of the arctic hear the songs of divine worship. Already the snows fall on open New Testaments. Aleady the warmth of the sun of righteous ness begins to be felt through the bodies and minds and souls of the Hyperboreans. Down from Nova Zembla, down from Spitz-bergen seas, down from the land of the midnight sun, down from the palaces of crystal, down over realms of ice and over domin-ions of snow and through hurricanes of leet Christ's disciples are coming from the The inhabitants of Hudson Bay are gathering to the cross. The Church Mis-gathering to the cross. The Church Mis-been grandly successful in establishing twenty-four gospel stations, and over 12,000 antives have believed and been baptized. natives have believed and been baptized. The Moravians have kindled the light of the gospel all up and down Labrador. The Da-nish mission has gathered disciples from among the shivering inhabitants of Green-land. William Duncan preaches the gospel up in the chill latitudes of Columbia, delivering one sermon nine times in the same day to as many different tribes who listen, and then go forth to build school houses and

Alaska, called at its annexation William H. Seward's folly, turns out to be William H. Seward's triumph, and it is hearing the voice of God through the American missionaries, men and women as defiant of arctia bardships as the old Scottish chief who, when camping out in a winter's night knocked from under his son's head a pillow knocked from under his son's head a pillow Beward's folly, turns out to be William of snow, saying that such indulgence in tuxury would weaken and disgrace the clan. The Jeannette went down in latitude seveny-seven, while DeLong and his freezing and dying men stood watching it from the orumbling and crackling polar pack, but the old ship of the gospel sails as unburt in latinude seventy-seven as in our own forty degrees, and the one starred flag floats above the topgallants in Baffin's Bay and Hudson's 
strait and Melville Sound. The heroism of polar expedition, which has made the names of Sebastian Cabot and Scoresby and Schwatka and Henry Hudson immortal, is to be eclipsed by the prowess of the men and women who amid the frosts of highest latitudes are this moment taking the upper shores of Europe, Asia and America for God. cientists have never been able to agree as to what is the aurora borealis, or northern lights. I can tell them. It is the banner of victory for Christ spread out in the nothern ght heavens. Partially fulfilled already he prophecy of my text, to be completely fulfilled in the near future, "They shall come from the North."

But my text takes in the opposite point of

the compass. The far South has, through high temperature, temptations to lethargy and indolence and hot blood which tend toward multiform evil. We have through my text got the North in, notwithstanding its frosts, and the same text brings in the outh, notwithstanding its torridity. The hickets of magnolia are to be surrendered to the Lord Almighty. The South! That means Mexico and all the regions that Willtam H. Prescott and Lord Kingsborough made familiar in literature; Mexico, in strange dialect of the Aztecs; Mexico conquered by Hernan Cortes, to be more glor-lously conquered: Mexico, with its capital more than 7000 feet above the sea level look-Ing down upon the entrancement of lake and valley and plain; Mexico, the home of nations yet to be horn—all for Christ. The Bouth! That means Africa, which David Livingstone consecrated to God when he died on his knees in his tent of exploration. Altered to the country of the control of the country of the ready about 750,000 converts to Christianity in Africa. The South! That means all the islands strewn by omnipotent hand through tropical seas—Malayan, Polynesia, Melane-nia, Micronesia and other islands more numerous than you can imagine unless you have voyaged around the world. The South! That means Java for God, Sumatra for God, Borneo for God, Siam for God.

A ship was wrecked near one of these islands, and two lifeboats put out for shore, but those who arrived in the first boat were clubbed to death by the cannibals, and the other boat put back and was somehow saved Years passed on, and one of that very crew was wrecked again with others on th Crawling up on the shore, they proposed to hide from the cannibals in one of the caverns, but mounting the rocks they saw a church and cried out: "We are saved! A church, a church!" The South! That means Venezuela, New Granada Ecuador and Bolivia. The South! The means the torrid zone, with all its bloom, and all its fruitage, and all its exuberance, the redolence of illimitable gardens, the music of boundless groves, the binds, the music of boundless groves, the binds, the seas, that night by night look up to the Bouthern Cross, which, in stars, transfig-ares the midnight heaven as you look up at it all the way from the Sandwich Islands to Australia. "They shall come from the

But I must not forget that my text takes in another cardinal point of the compass. It takes in the East. I have to report that in a journey around the world there is nothing so much impresses one as the fact that the missionaries divinely blessed are taking the world for God. The horrible war between Japan and China will leave the last wall of opposition flat in the dust. War is barbarism always and everywhere. We hold up our hands in amazement at the massacre at Port Arthur, as though Christian Nations could never go into such diabolism. We forget Fort Pillow! We forget the fact that during our war both North and South re-loiced when there were 10,000 more wounded and slain on the opposite side. War, whether in China or the United States, is hell let loose. But one good result will come from the Japanese-Chinese conflict. These regions will be more open to civilization and Christianity than ever before. When Missionary Carey put based as assembly of ministers at Northam tion his project for the evangelization of India, they laughed him out of the house. From Cal-outta on the east of India to Bombay on the west there is not a neighborhood but directly or indirectly feels the gospel power. The Juggernaut, which did its awful work for centuries, a few weeks ago was brought out from the place where it has for years been kept under shed as a curiosity, and there was no one reverentially to greet it. About 5,000,000 of Christian souls in India are the advance guard that will lead on the 250,-000,000. The Christians of Amoy and Pekfing and Canton are the advance guard that will lead the 340,000,000 of China. "They The last mosque shall come from the East." The last mosque of Mohammedanism will be turned into a Christian church. The last Buddhist temple will become a fortress of light. The last idol of Hindooism will be pitched into the

The Christ who came from the East will yet bring all the East with Him. Of course there are high obstacles to be overcome, and great ordeals must be passed through before the consummation, as witness the Armenians under the butchery of the Turks. May that throne on the banks of the Bosphorus soon orumble! The time has already come when the United States Government and Great Britain and Germany ought to intome the indignation of all civilized Nations. While it is not requisite that arms be sent there to It is not requisite that arms be sent there to avenge the wholesale massacre of Armenians, it is requisite that by cable under the seas, and by protest that shall thrill the wires from Washington and London and Berlin to Constantinople, the Nations anathematize the diabolism for which the Sultan of Turkey is responsible. Mohammedanism is a curse whether in Turkey or New York. "They shall come from the East." And they will come at the cail of the loveliest and grandest and best men and women liest and grandest and best men and women of all time. I mean the missionaries. Dis-solute Americans and Englishmen who hav-gone to Calcutta and Bombay and Canton to

make their fortunes defame the missionaries because the holy lives and the pure households of those missionaries are a constant rebuke to the American and English libertine stopping there, but the men and women of God there stationed go on gloriously with their work. People just as good and self denying as was Missionary Moffat, who, when asked to write in an album, wrote these words:

My album is in savage breasts, Where passion reigns and darkness rests Without one ray of light. To write the name of Jesus there, To write the name of Jesus there, To point to worlds both bright and fair,

And see the pagan bow in prayer, Is all my soul's delight. In all those regions are men and women with the consecration of Melville B. Cox, who, embarking for the missionary work in Africa, said to a fellow student, "If I die in Africa, sand to a tenow student, "If file in Africa, come and write my epitaph." "What shall I write for your epitaph?" said the student. "Vrite," said he, "these words: "Let a thousand fall before Africa be given

up."
There is another point of the compass that
my text includes. "They shall come from
the West." That means America redeemed. Everything between Atlantic and Pacific Oceans to be brought within the circle of holiness and rapture. Will it be done by wordly reform or evangelism? Will it be law or gospel? I am glad that a wave of reform has swept across this land, and all the cities are feeling the advantage of the mighty movement. Let the good work go on until the last municipal evil is ex-tirpated. About fifteen years ago the dis-tinguished editor of a New York daily newspaper said to me in his editorial room: "You ministers talk about evils of which you know nothing. Why don't you go with the officers of the law and explore for yourself, so that when you preach against sin you can speak from what you have seen with your own eyes?" I said, "I will," and in company with a commissioner of police and a captain of police and two elders of my church I explored the dens and hiding places of all styles of crime in New York and preached a series of sermons warning young men and setting forth the work that must be done lest the judgments of God whalm this done lest the judgments of God whalm this city with more awiul submergement than the volcanic deluge that buried Herculaneum and Pompeii. I received, as nearly as I can remember, several hundred columns of newspaper abuse for undertaking that exploration. Editorials of denunciation, double leaded, and with captions in great primer type, entitled "The Fall of Talmage," or "Talmage Makes the Mistake of His Life," or "Down With Talmage." but I still live

or "Down With Talmage," but I still live and am in full sympathy with all movements for municipal purification.

But a movement which ends with crime exposed and law executed stops half way.

Nay, it stops long before it gets half way. Nay, it stops long before it gets half way. The law never yet saved anybody, never yet changed anybody. Break up all the houses of iniquity in this city, and you only send the occupants to other cities. Break down all the policemen in New York, and while it changes their worldly fortunes it does not change their heart or life. The greatest want in New York to-day is the transforming power of the gospel of Jesus Christ to change the heart and the life and uplift the tone of moral sentiment and make men do right not because they are afraid of Ludlow right not because they are afraid of Ludlow Street Jail or Sing Sing, but because they love God and hate unrighteousness. I have never heard, nor have you heard, of anything except the gospel that proposes to regenerate the heart, and by the influence of that regenerared heart rectify the life. Execute the law most certainly, but preach the gospel by all means in churches, in theatres, /n homes, in prisons, on the land and on the sea. The gospel is the only power that can revolutionize society and save the world. All else is half and half work and will not last. In New York it has allowed men who got by police bribery their thousands and tens of thousands and perhaps hundreds of thou-

sands of dollars to go scot free, while some who were merely the cat's paw and agents of bribery are struck with the lightnings of the law. It reminds me of a scene in Philadellaw. It reminds me of a scene in Philadelphia when I was living there. A poor woman had been arrested and tried and imprisoned for selling molasses candy on Sunday. Other lawbreakers had been allowed
to go undisturbed, and the grogshops were
open on the Lord's Day, and the law, with
its hands behind its back, walked up and
down the streets declining to molest many
if the offenders but we all rose up in our of the offenders, but we all rose up in our righteous indignation, and calling upon all powers, visible and invisible, to help us, we declared that though the heavens fell no wo man should be allowed to sell molasses candy on Sunday.

candy on Sunday.

A few weeks ago, after I had preached in one of the churches in this city, a man staggered up on the pulpit stairs, maudlin drunk, saying, "I am one of the reformers that were elected to high office at the last election." I got rid of that "great reformer" as soon as I could, but I did not get rid of the impression that a man like that would cure the abominations of New York about as soon as gralling, would cure typhold favor soon as smallpox would cure typhold fever or a buzzsaw render Haydn's "Creation." Politics in all our cities has become so cor-rupt that the only difference between the Republican and Democratic parties is that each is worse than the other. But what nothing else in the universe can do the gos-pel can and will accomplish. "They snall come from the West," and for that purpose the evangelistic batteries are planted all along the Pacific coast, as they are planted all along the Atlantic coast. All the prai-ries, all the mountains, all the valleys, all the cities are under more or less gospel influence, and when we get enough faith and consecretion for the work this whole Ameri-

can continent will cry out for God. .
shall come from the West." The work is not so difficulty as many sup-You say, "There are the foreign pop-ns." Yes, but many of them are Holalations." landers, and they were brought up to love and worship God, and it will take but little to persuade the Hollanders to adopt the reamong these foreigners so many of the Scotch. They or their ancestors heard Thomas Chalmers thunder and Robert Mo-Cheyne pray. The breath of God so often swept through the heather of the highlands. and the voice of God has so often sounded through the Trossuchs, and they all know how to sing Dundee, so that they will not have often to be invited to accept the God of

John Knox and Bothwell Bridge.
Then there are among these loreigners so many of the English. They inherited the same language as we inherited—the English in which Shakespeare dramatized, and Mil-ton chimed his gantos, and Henry Melville gospelized, and Oliver Cromwell prorogued parliament, and Wel ington commanded his eager hosts. Among these foreigners are the Swiss, and they were rocked in a cradle under the shadow of the Alps, that cathedral of the Almighty in which all the elements, snow and hall and tempest and hurricane, worship. Among these foreigners are a vist host of Germans, and they feel centuries afterward the power of that unparalleled spirit who shook the earth when he trol it, and the heavens when he prayel-Murtin Luther! From all Nutions our forsign populations have come, and they are homesick, far away from the place of their childhood and the graves of their ancestors, and our glorious religion presented to them aright will meet their nee is and fill their souls and kindle their enthusiasm. They shall come from amid the wheat sheaves of Dakota, and from the ore beds of Wyoming, and from the silver mines of Navada, and from the golden gulches of Colorado, and from the banks of the Platte, and the Oregon, and the Sacramento, and the Columbia. "They

shall come from the West."

But what will they do after they comes But what will they do after they comes
Here is something gloriously consolatory
that you have never notice!, "They shall
come from the Eust, and the West, and the
North, and the South, and shall sit down."
Oh, this is a tired world! The most of people are kept on the run all their lifetime.
Business keeps them on the run. Trouble

keeps them on the run. Rivalries of life keep them on the run. They are running from disaster. They are running for reward. And those who run the fastest and run the longest seem best to succeed. But my text suggests a restful posture for all God's children, for all those who for a life-God's children, for all those wno lot a time have been on the run. "They shall sit down!" Why run any longer! When a man gets heaven, what more can he get? "They shall sit down." Not alone, but picked com-panionship of the universe; not embar-rassed, though a seraph should sit down on one side of you and an archangel on the

There is that mother who, through all the running amid sick trundle beds, now to shake up the pillow for that flaxen head, and now to give a drink to those parched lips, and now to hush the frightened dream of a little one, and when there was one less of the children, because the great lover of children had lifted one out of the er oup into the easy breathing of celestial atmosphere, the mother putting all the more anxious care on those who were left, so weary of arm and foot and back and head, so often arm and foot and back and nead, so often crying out: "I am so tired!" Her work done, she shall sit down, and that business man for thirty, forty, fifty years has kept on the run, not urged by selfishness, but for the purpose of achieving a livelihood for the household. On the run from store to store, or from factory to fac-tory, meeting this loss and discovering that inacouracy and suffering betrayal or disappointment, nevermore to be cheated or perplexed or exasperated, he shall sit down, not in a great armchair of heaven, for the rockers of such a chair would imply one's need of soothing, of changing to easy posture or semi-invalidism, but a turone, solid as eternity and radiant as the morning after

a night of storm. "They shall sit down."

I notice that the most of the styles of toll require an erect attitude. There are the thousands of girls behind counters, many such persons through the inhumanity of employers compelled to stand, even when because a lack of customers there is no need that they stand. Then there are all the carpenters, and the stonemasons, and the blacksmiths, and the farmers, and the engineers, and the ticket agents, and the con-ductors. In most trades, in most occupa-tions, they must stand. But ahead of all those who love and serve the Lord is a resting place, a complete relaxation of fatigued muscle, something cushioned and upholstered and embroidered, with the very ease of heaven. "They shall sit down." Rest from toll, rest from pain, rest from persecution, rest from uncertainty. Beautiful, joy-ous, transporting, everlasting rest!

Oh, men and women of the frozen North. and the blooming South, and from the realms of the rising or setting sun, through Christ get your sins forgiven and start for the place where you may at last sit down in blissful recovery from the fatigues of earth, while there roll over you the raptures of heaven. Many of you have had such a rough tussle in this world that if your faculties were not perfect in heaven you would some time forget yourself and say, "It is time for me to start on that journey," or "It must be me to start on that journey," or "It must be time for me to count out the drops of that medicine," or "I wonder what new attack there is on me through the newspapers?" or Do you think I will save anything of those crops from the grasshoppers, or the locusts, or the droughts?" or "I wonder now much I have lost in that last bargain?" or "I must hurry lest I miss the train." No, no! Tae last volume of direful, earthly experiences will be finished. Yea, the last chapter, the last paragraph, the last sentence, the last word. Finis!

Frederick the Great, not with standing the

mighty dominion over which he reigned, was so depressed at times he could not speak without crying, and carried a small bottle of quick poison with which to end his misery when he could stand it no longer. But I give you this small vial of gospel anodyne, one drop of which, not hurring either body or soul, ought to soothe all unrest and put your pulses into an eternal calm. 'They shall come from the East, an I from the West, and from the North, and the South, and shall

### America's Capital.

The completion of a portion of Professor Olmstead's work on the platting of the Washington of the future makes plain some of the lines on which the expansion of the city will move. There are only two directions in which Washington can expand.

The Potomac River and the Anacosta River bound it on the east and south. Its northern boundary was originally on old wagon road from Georgetown to Bladensburg, and its western limit was Rock Creek, but it has passed both of these limitations and has gone two miles beyond the old Maryland wagon road, which has now, with all its angles and curves, become Florida avenue. Georgetown has been swallowed up. Parts of a new Washington on the heights beyond the old town are being included.

Under the present surveys and plans Sixteenth street Northwest will become, for the President's hruse and its surroundings, what North, South, and East Capitol streets are for the Capitol, and what Four and a Half street is for the City Hall-a spacious avenue terminating in a magnificent building. It will, under the new plan, early become one of the principal streets of the new Washington, extending six miles from the President's house to Maryland. Under the new plan the intersection of Sixteenth street and New Jersey avenue will be the meeting place of two spacious avenues, one south to the White House and the other southwest to the Capi-

Most of the streets will run north on their present lines. Rock Creek Park will be connected by a boulevard 220 feet wide with the Soldiers' Home, and on the south of the Zoological Park a romantic avenue will be laid out to connect some wide streets passing through the city with the Mall and River Park, which will be established in the future on the western portion of the Potomac made lands above the long bridge. As a result a seven mile driving belt road of highland and lowland streets and woods, country, park and river side will become one of the famous drives of the world. -St. Lous Globe Democrat.

## English as Spoke In Japan.

One day, says Eli Perkins, while in Yokohama a Japanese sailor was arrested for striking a jinrikisha man. The English court room was crowded and, desiring to hear the English language as spoken officially in the court room by a wise magistrate, I crowded in with the rest.

The polite old magistrate wore sandals, a kimono and silk hat. Putting on his glasses he looked solemuly at the culprit and the examination com-

menced. "Why do you strike this jinrikisha man?"

"He told me impolitely."

"What does he told you impolitely?" "He insulted me, saying loudly, 'The sailor, the sailor!' when I am passing here."

"Did you strike this man for that?" "Yes. "But do not strike him for it is forbidden."

"I strike him no more.

"Good," said the magistrate, "if he will strike or terrify the people with enormous voice he will himself be an object of fear for the people. Goodby. Do not continue here the other time."-Chicago Herald.

# A REBELLION IN HAWAII.

ROYALISTS DEFEATED BY THE REPUBLIC'S TROOPS.

The Insurgents Beaten in a Series of Fights, Losing About Ten Men-Collector-General Carter Killed-Martial Law Proclaimed-What Precipitated the Trouble.

An uprising of the Royalists, supporters of ex-Queen Liliuokalani, against the Hawatian Government occurred in Honolulu or Sunday night, January 6. A raid was made on the rendezvous of the plotters, who, after a fight, retreated to Diamond Head, an extinct crater, back of Hono-lulu. Their leaders were Rob-ert Wilcox, the half-breed, who led the revolution of 1889, and Sam Nowlein, ex-Captain of the Queen's Guards. Two fights occurred, in both of which the revolu-

Martial law was declared, and 150 conspirators were seriest. President Dole, of Hawaii, has 1500 men whom he can put in the field. The chief fatality on the Government side was the death of Charles L. Carter, one of the annexation commissioners to ngton.

A resident correspondent writes from Honolua: There were no fresh develop-ments in the threatened uprising until Sunday afternoon, when the marshal's detectives brought in news which caused that



PRESIDENT DOLE.

officer to immediately summon the Cabinet and leading officers of the military and citizens' guard for consultation. In a few minutes after their arrival Deputy Marshal Brown and a squad of police under Captain Parker left for the beach at Waikiki, with orders to search the premises of Henry Bartlemann, a prominent Royalist, for arms and ammunition. Just previous to reaching the place the posse was icined by Charles L. Carter, Alfred Carter and J. B. Castle, who lived near by, all members of the citizens' guard.

On approaching the house the Deputy Marshall left the squad on the lawn while he entered the house, and, finding Bertlemann and a strange white min there, proceeded to read his warrant. When halt way through shots were heard from the rear of the house. The officers asked quickly: "What does that mean?" Bertlemann replied: "I know authing about it: there are no arms here."

acting about it: there are no arms here."

Brown rushed out to join his squad just as Charles Carter shouted: "There they are, under the boatshed," pointing to a shed in the rear of the lot, and gushing forward, followed by his cousin, Castle, and the others. At that instant a volley was fired by a crowd of natives under the shed, and Charles Carter and Lieutenant Holi fell wounded. The police drove the natives out wounded. The police drove the natives out wounded. The police drove the natives out on the beach, when the latter retreated to the brush, keeping up a desultory firing. As the police only numbered eight and there were three or four times as many natives, they returned to the house, taking with them three of the rebels whom they had



EX QUEEN LILIUOKALANI.

eaptured in the melee, during which some sixty shots were fired. Taking the wounded men in and first caring for them as well as possible, they searched the prisoners, placing Bertlemann under arrest. The first prisoner was recognized as John Lane. He had a heavy revolver, belt of cartridges and rifle; the second a picket pistol and belt of cartridges. The other was unarmed, but a short rifle was found behind the door which evidently belonged to him, as Holi says he was the man who shot him. There is no doubt that Carter's three wounds came from Lane's pistol, it having three empty cham-

By this time the rebels regained their ourage and surrounded the house, firing into it repeatedly. Leaving one man to guard the prisoners, the officers returned the fire, but without effect, as their assailants could not be seen.

Realizing that their case was desperate,

and that word must be got to town at all hazards, it was resolved that Brown and Parker should make a dash for their horses, which were tied near the house. This was which were tied near the house. This was done with success, and they were soon at the nearest telephone. Alfred Carter, who had been missing since the wounding of his sousin, was supposed to be dead, but in reality had escaped with the same idea and for the purpose of getting a doctor for his sousin. He had already telephoned to the Marshal's office, best less finding a doctor, with whom he returned to the scene of the fight alone. On approaching the gate they were met with a voiley. Dropping to the were met with a volley. Dropping to the ground, Carter returned three shots, but, realizing the impossibility of getting into the house unburt, he and the doctor retreated. About this time the natives were advancing on the house to take it by storm, when one of the officers told Bertlemann he would blow his brains out on the instant the first man went inside the house and hurt any one. Bertlemann called to the

Within two minutes after receiving the telephone account of the fight a detail of thirty-two men from the regulars stationed at the Government building was ordered out. The command was given to Lieutenant King, who led the expedition against the leper outlaw. Koulon, some months ago. Volunteers were called for, and nearly every man in the barracks repred to the iront. Within ten minutes the detail was on the way as fast as horses and wheels could carry them, the distance being about four miles. As soon as they came within shooting distance the natives fired a parting volley and fied.
Alfred Carter and Dr. Walters came up at
this time and were quickly followed by others. Charles Carter was found to be shot in the breast twice and case in the leg. He died early the next morning. Holl, wounded in the breast, was sent to the hospital.

Several rifles were found on the place, which was evidently the Roralist arsanal. In a skirmish with a force of natives the regulars and mounted policemen repulsed them. The Citizens' Guard was called out and kept order in the city. In the morning martial law was pro-

elaimed, and all private citizens' arms were

The leaders of the rebels were Sam Now-lin, former colonel of the Queen's House-hold Guard, and Robert Wilcox, who was the leader of the revolution in 1889, the other prominent ones being half whites formerly in the service of the Queen. An at-tack on a native camp resulted in victory for 'he Government forces.

demanded. The habeas corpus was sus-pended. A detachment with an Austrian ten-pound field piece soon scattered the in-surgents, and a second attack routed them

with much loss. Seven prisoners were

Thirty-six rifles, two 103-pound hoxes of cartridges and two dynamite bombs were found in an improvised fort. Many Royalists have been arrested.

Business was almost entirely suspended

during the first three days of the week, near-iy all clerks and heads of business houses being on guard or in the field. None of the island steamers were allowed to depart. The banks were opened for a short time.

Warship Sent to Hawail.

Admiral Beardslee was ordered late in the afternoon of the day of receipt of the news of the rebellion to proceed from San Francisco with his flagship, the Philadelphia, to Honolulu with all possible despatch. Philadelphia was ready for sea, she went away from Mare Island within twenty-four hours. In six or saven days, at the outside, it was thought, she ought to be in sight of the Sandwich Islands.

President Cleveland made the following statement with respect to the Hawaiian uestion "No information has been received which indicates that anything will happen in Hawali making the presence of one of our

naval vessels necessary, unless we are pre-pared to enter upon a policy and course of conduct violative of every rule of in-ternational law and utterly unjustifia-ble. All who take any interest in the question should keep in view the fact that Hawail is entirely independent of us, and that in its relations to us it is a foreign country. A ship has been sent to Honolulu, not because there has been any change in the policy of the Administration, and not because there seems to be any imminent necessity for its presence there. The vessel has been sent in precise accordance with the policy of the Administracordance with the policy of the Administra-tion in every case of the kind, and from motives of extreme caution, and because there is a possibility that disturbances may be renewed which might result in danger to the persons or property of American citizens entitled to the protection of the United States. This course was at once determined upon as soon as information reached the Government of the recent revolt.

"So far from having the slighest objection

to making public the instructions which were given to the Commander of the Philadelphia and the despatch he will carry to Mr. Wills, our Minister in Hawaii, I am glad to put them before my fellow citizens. Here they

are.
"Instructions to Admiral Beardslee: "Washineton, D. C., January 19, 1895." "Bear-Admiral Beardslee, Flagship Polls

delphia, San Francisco, Cal.:

'Proceed with the United States ship
Philadelphia with despatch to Honolulu, H. I. Your purpose as the United States senior naval officer there will be the protection of the lives and property of American citizens. In case of civil war in the islands, extend no ald or support, moral or physical, to any of the parties engaged therein, but keep steadily in view your duly to protect the lives and property of all such citizens of the United States as of all such citizens of the United States as shall not, by their participation in such civil commotions, forfeit their rights in that regard to the protection of the American flag. An American citizen, who, during a revolution in a foreign country, participates in an attempt, by force of arms or violence, to maintain or overthrow the existing Government, cannot claim that the Government of the United overthrow the existing Government, cannot claim that the Government of the United States shall protect him against the consequences of such act. Show these instructions to and copsult freely with the United States Minister at Honolulu upon all points that may arise, seeking his opinion and advice whenever practicable, upon the actual employment of the forces under your command, bearing in mind that the diplomatic and political interests of the United States are in his charge. Afford him United States are in his charge. Afford him such aid in all emergencies as may be neces sary. Attention is called to Article 287 of the United States Navy regulations as amended. Acknowledge my telegram. "Henner."

"To Minister Willis . "Washineton, D. C., January 19, 1895. "Willis, Minister, Honolulu:

'Although your telegram reporting up rising of January 6 does not indicate that you regard the presence of a war ship necessary, the President deems it advisable proceed immediately to Hono that one proceed immediately to Hono-liniu for the protection of American citizens and property should a contingency arise requiring it. You, as our sole dipo-matic representative, will confer with the commanding officer as to the assistance which his instructions contemplate in case

#### GRESHAM. of need. THE LABOR WORLD.

ONE-THIRD of the females of France over ourteen years of age are farm laborers. THE Pittsburg miners' convention ad-journed without ordering a general strike. THE clothing industry in London gives employment to 76,945 men and 141,823 wo-

In is reported that the officers of the raiload labor organizations can get no passes this year. BERLIN harbors 7524 tailors, 5630 shoe makers, 3260 carpenters, 1498 bakers and

2200 butchers THREE HUNDRED of the striking cloak-makers in New York City have been provided employment cleaning the streets. THE general office of the International

Furniture Workers' Union is about to be moved from Brooklyn to Baltimore. SAMUEL GOMPERS has given it out that he will again be a candidate for President of the American Federation of Labornext year Owing to structural alterations the rall-way works at Ocewe. England, have been temporarily closed down and 7000 men are

A GENERAL strike occurred in Haverhill, the great Massachusetts shoe making centre The strike is for the restoration of union wages.

During the last four years the number of Southern mills has increased from 250 to 400, and the capital invested from \$61,000,-000 to \$97,000,000.

RETAIL merchants of the south and south restern parts of Chicago have formed an association to reduce night service in their places of business.

Worksten in the Homestead (Penn.) stee works of the Carnegie Company have voted to reorganize their lodges in the Amalgamated Association.

JOHN BURNS, the English labor leader. paid a visit to the Government Printing Office, in Washington, and after an inspection declared it the best industrial and so-cial institution he had seen in the United States.

KATE SHAFFERY, of Harrison, N. J., was awarded \$1200 against the Clark Thread Works for the loss of two finger tips, caught in the machinery of the mills last March. She sued the company for \$10,000.

THE Merrimae Cotton Mills, of Lowell, Mass., have decided to build a plant in the South. Two more large cotton manufacturing corporations in New England have decided to build plants in the South. ABOUT 200 "boners" employed in

packing house of Armour, Swift, Morris & Libby, at the Union Stock Yards, Chicago. struck rather than accept a cut in wages amounting to about \$8 per week. By the breaking of the billet shears in the bloom mill of the Elgar Thomson Steel Works, Braddock, Penn., 2000 men were thrown idle until the break could be re-paired. The shears cut billets 8x3 in size,

and is a very costly piece of machinery. A CORRESPONDENT at Asheville, N. states that George Vanderblit has paid the workmen around and about there \$12,000 a month ever since his house has been in course of construction. Men have come from all parts of the State to get employment on the estate.

THE unemployed of Cincinnati, the better class, are taking steps to go to Tennessee or Georgia. They believe that they and their children can thrive there. Several meetings have been held and committees appointed.
The railroads will make special rates, and
even advance money. It is believed that
within the next four months 200 families will leave Cincinnati and settle along the Queen and Crescent and Louisville and Nashville railroads in Southern Kentucky and Northern Tennessee.

## SABBATH SCHOOL.

INTERNATIONAL LESSON FOR FERRUARY 10.

Lesson Text: "Christ and the Children." Matt. xvlil., 1-14-Golden Matt. xviii., 14-Commentary.

1. "At the same time came the disciples unto Jesus, saving, Who is the greatest in the kingdom of heaven?" After the transfiguration Jesus cast a demon out of a child, foretold again His death and resurrection and wrought a miracle to pay the tribute money for Himself and Peter. Then follow the incidents of to-day's lesson. This was not the only time that the twelve or a por-tion of them talked of greatness in the king-

2. "And Jesus called a little child unto Him and sat him in the midst of them." The little child was not afraid to come to a stranger. There must have been something wine about Jesus that drew the childre the simple minded. How could it be otherwise? Object lesson teaching is the very oldest kind, for God began to teach this in the garden of Eden by the tree of life, the cherubim, the sword and the coats of skins. 3. "And said, Verily I say unto you except ye be converted and become as little children

shall not enter into the kingdom of saven." The first thing is not position in heaven." The first thing is not position in the kingdom, but the qualification to enter the kingdom, and therefore the Lord said to Nicodemus that even he, good, moral, religious man, must beborn above, born of water and the Spirit, ere he could see or enter the kingdom of God (John iii., 3,5).

4. "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of the even." The child came.

in the kingdom of heaven." The child came when called and yielded itself to Jesus for His pleasure without saying, I won't! or, What for? or, What will you give me? It had no requests nor preferments, but was content to be in Jesus's hands and dealt with as He might please. Happy child! Let us be like Him—just so let thy Father do what He will, just to know that He is true and be

"And whose shall receive one such little child in My name receiveth Me." As soon as we come to Jesus and in simplicity receive Him we become children of God (John i., 12) and members of the body of Christ (Epb. v., 30). It is as if He said to the Father concerning each one, "Receive him as Myself, and if he oweth aught put that

to My account" (Phil. 17, 18).
6. "But whose shall offend one of these little ones which believe in Me it were better for him that a milistone were hanged about his neck, and that he were drowned in the depth of the sea." As truly as Jesus appreciates and will reward every good thing done to His redeemed, so surely will He punish every evil thing done to them (Math. xxv., 45) or every good left undone.

7. "Woe unto the world because of of-

fenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh." There are stumbling blocks many, both in the church and out of it, and there are many temptations to be offended, but Jesus said elsewhere that though we but Jesus said elsewhere that though we should be put out of the synagogue or even slain for His sake we must not be offended (John xvi., 1. 2). It is a privilege to suffer with Him and for His sake.

8. "Wherefore if thy hand or thy foot of-

the court hem off and cast them from thee. It is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire." There is fire, and it is as everlasting as life. It was prepared for the devil and his angels (Math. xxv., 41), but whosoever obs angels (Math. xxv., 41), but whosover does not have his name in the book of life shall be cast therein (Rev. xx., 15; xxl., 8).

9. "And if thine eye offend thee pluck it out and cast it from thee. It is better for thee to enter into life with one eye rather than, having two eyes, to be cast into hell fire." The Lord Jesus who made these bodies

and knows better than anyone else the im-portance of each member says plainly that, portance of each member says plainly that, if the losing of a hand or a foot or an eye could be the means of causing us to escape hell fire, it would be better far to lose that member than to keep it and let it lead us into hell fire, where the worm dieth not and the fire is not quenched (Mark ix., 42-48).

10. "Take beed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of My Father, which is in heaven." However poor and unlearned may be the messen-

ever poor and unlearned may be the messenger who shall warn you to flee from the wrath to come, despise him not. His guardian angels are in constant communication with heaven (Heb. i., 15), and if we despise the

messenger we despise the Lord Jesus, whom he represents (Luke x. 16).

11. "For the Son of Man is come to save that which was lost." The Lord Jesus would not have come from heaven and suffered not have come from heaven and suitered for our sins if we could have been saved without him, but knowing the realities of hell and the awfu! torment awaiting the lost He endured all things which He suifered to save the lest. The sailor boy had more of His Spirit than many have to-day when he would not be shut up, but kept at the people till they were compalled by God's spirit to listen.

12. "How think ye? If a man have a hun dred sheep, and one of them be sone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?" Going astray is more serious business in the Lord's eyes than in

13. "And, if so be that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went no stray." How can we who have been led to receive Jesus realize more fully what we have been saved from and the cost of our salvation, that so we may be more truly grateful to Him who has saved us and devote ourselves more fully to Him that through us He may save others? Let us earnestly ask Him to be more filled with His spirit to this end, and as we read of the torments of the finally impenitent believe that God means what He says; then surely we

God means what He says; then surely we shall greatly rejoice over one soul saved.

14. "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." It is plainly written that "God is not willing that any should perish, but that all should come to repentance" (II Pet. iii., 9). In Ezek. XXXIII., 11, it is written: "As I live, 'saith the Lord God, I have no pleasure in the death of the wicked." John iii., 16, shows the provision He has made for all, and John vi., 37, says that none will be cast out who 37, says that none will be cast out who come, while John x., 28, says that having received eternal life it is impossible that any power can pluck them out of His hand. Let us see to it, then, that we are wholly in Jesus's hands for the salvation of the lost and by His grace kept from being stumbling plock to any.—Lesson Helper.

Immigrants Admitted at New York. The annual report of the Ellis Island Immigration Bureau for the year ending December 31, 1894, has been made public by

Commissioner Senner.
The total number of immigrants landed at The total number of immigrants landed at the Port of New York was 167,665. Of these, 19,054 came from Austria-Hungary, 640 from Belgium, 3661 from Denmark, 2074 from France, 25,818 from Germany, 1035 from Greece, 36,723 from Italy, 1135 from the Notherlands, 5424 from Norway, 1173 from Portugal, 382 from Roumania, 20,003 from Russia, 1173 from Finland, 383 from Poland, 148 from Spain, 10,367 from Sweden, 162 148 from Spain, 10,367 from Sweden, 162 from Turkey in Europe, 10,869 from Sweden, 162 from Turkey in Europe, 10,869 from England, 20,476 from Ireland, 684 from Wales, 1786 from Scotland, and 5 under the heading, "not specified," and "miscellangous," 2231, There were 98,031 males and

69,634 temales.
There were 30,964 under fifteen years of age, 117,080 between the ages of fifteen and forty, and 19,631 over forty years of age. Of the total number landed (167,665) there were during the year 1500 departed from entering the country, of whom 798 were pau-pers, 2 had loathsome diseases, 3 were ex-

convicts, and 713 were contract laborers.

There were 25,573 immigrants who could neither read nor write: 81,887 had less than \$30 each when they landed. The immigrants brought to this country a total \$3,050,948.

"Surrender" no Longer. Surrender, the Virginia Postoffice, is Appomattox once more. The Postoffice Department has found a way of bringing about the change by calling the new county seat, form known as Nebraska, West Appomattox and restoring to the or ginal Appomattox its

historic name.

An official explanation accompanying the change shows that the selection of the name Surrender was on the advice of Congressman

## RELIGIOUS READING.

BENEVOLENCE A PART OF RELIGION Religion begins with change of heart. The greater part of life is usually occupied with the acquisition and use of property. A change of heart, if real, cannot leave this principal part of life unaffected. The subject of it must be expected to show that he ass found a more valued treasure in heaven. has found a more valued treasure in beaven by his new aims in getting, and his new principles in using the treasures of this world. If, in that chief part of life occupied with gaining and using property, the pro-lessed subject of a change consisting in plac-ing the affections on things above, continue to show the same estimate of property as the great end to be sought, the same eagerness-in getting, the same tenacity in holding, the same self-seeking or exclusively selfish grati-fication in using it, need it be surprising that his worldly competitors doubt the reality of a change? Must not Christ repel such professors with his own searching question—"What do ye more than others?" There is nothing less than absurdity in the idea of a change, in which a man becomes a new creature in Christ, in which add things are needed away all things are old things are passed away, all things are become new, which yet does not carry a new spirit through the business, and consecrate the property as well as the heart to God—in which the theory is all for the glory of God;

which the theory is all for the glory of God;
the practice all for making money.

Religion is love. Now love is an active
principle. It is as natural for love to act
beneficently as for a fountain to flow or a
star to skine; and its action is ungrudging,
unstinted, delighting in toil for the loved object. Witness, for instance, the toils of parental love. Can love to God and man be the
very essence of the character, while beneficent efforts are left to hazard, crowded into
the by-corners of life, supplied by the chippings and remnants? Can love control the
heart when at the same time it obviously
does not control the actions of the life?

Christians are laborers together with God

does not control the actions of the life?

Christians are laborers together with God

God is always giving, always employed in
the work of beneficence; if we labor with
Him, then we must labor in the work of love

of beneficence. God designs to form us
into his likeness; and to this end, we are no
sooner brought into His kingdom, than we
then the delightly work. are put to doing His work. Can any one then be a laborer together with God, and make that secondary which He regards as primary; pursue without plan, energy or steadfastness, the object which he seeks with a steadfastness which knows no abatement, a zeal that the seeks with a steadfastness which knows no abatement, a zeal that spares no sacrifice, and an outpouring of treasure which arithmetic could not calcu-late? A isborer, together with God, is it poslate? A laborer, together with God, is to possible that you, now reading these lines, can be, and yet that object to which with Him the destiny of nations and the moving of heavenly hosts are subordinate, be with you secondary to money-getting, to furniture, to equipage? a mere accidental appendage to business? Let the great fact possess your soul, with the fulness its reality demands, that you are privileged to be a laborer together with God, and that God is unccusingly engaged in the work of beneficence, and you will cease to make selfish gratificathe exclusive object of your pursuit, and instead of beneficence being an occasional lacted on a steady aim, and business itself be pursued mainly as a means of beneficence—of being like God and engaged in the same work.

SHALLOW WATERS.

A vessel was salling on waters with which the master of the vessel was not familiar. There were indications upon the surface that all was not right. He examined and found he was upon shallows. He signaled for a pilot. With difficulty one was secured and taken on board. The pilot imraediately called the crew around him and said to them, "Your only safety is in getting into deep waters. Every man to his post, and obey orders." With promptness they obeyed. The vessel was put about and they soon were moving safely over the rough waves, the

great deep.
There are many shallows in the voyage of life where the inexperienced and too confid-ing are wrecked. The irregularities upon the surface often indicate them. In the line the surface often indicate them. In the line of business habits by questionable practices for greater gain, in the way of taking advantage of the inexperience and ignorance of others, many get on shallows where they wreck their honor, self-respect and integrity of character. In the line of pleasure and social enjoyment, how many of the young, ere they are aware, find themselves drifting along in shallow waters, in parties and associations of very doubtful propriety and morality from which many have passed on to be wrecked? In the fortification of the appetites and passions, with the social attractions of the saloon and the club-room, how many have found themselves in shallows from which they were unable to extricate themselves and have gone on to a complete wreck.

unable to extricate themselves and have gone on to a complete wreck.

How much better to keep in the deep waters of undoubted integrity; of unquestionable morality; of unsulfied purity? If any and themselves drifting on the shallows of liberal and skeptical ideas of the claims of virtue and responsibility to God that smooth the way from every departure from good, they need to seek a pilot to guide them into the deep waters of that Christian faith that has stood the test of all time and all the has stood the test of all time and all the storms of life, and has produced fruits of righteousness incomparable in value for the welfare of man, and to the glory of God.— Religious Herald.

"OUR FATHER, WHICH ART IN HEAVEN."

All over the world, in eastle and hall, by the prince and by the peasant, is that most beautiful prayer repeated—but above all, sounds it sweetest when lisped by the sunny-haired child at its mother's knee. Mark that little bending form—the hair put softly back, the tiny white hands folded, the reverend glance bent towards hers, as though it saw a saviour in its mother's eyes. Blessed little children! What a dreamy

waste, what a wide and fruitless wilderness would this world be without them! How often the toiling mother wakes almost despairing—there is no food in the house—her easeless labor will hardly buy bread. As she looks upon the red sun-rising, with sad foreboding, and knows not how

she shall procure a meal for her little ones-sweetly steal upon her senses, the murmur-ing of infant voices. She listens. Her very babes are looking trustingly towards heaven. They have hushed their sports, and kneeling together by their poor couch they say-

'Give us this day our daily bread.' Her soul grows strong within her; she knows God will never forsake her—and with tears she thanks Him that she ever taught

them bow to pray.

And are there little children who never say "Our Father?" And are there mothers so lost to all that is holy and beautiful in heaven and on earth that they put their babes to sleep without teaching them upon whose arms they rest? When night folds her starry curtain about them and the moon looks down, tain about them and the moon looks down, silvering the meadows and spangling the trees, do they not tell them who in His goodness made all this beauty and how with sweet confidence they should trust him?

We turn shudderingly from a prayerless mother. Parents, if your children have never repeated the Our Fatherat their nightly orisons, teach them now. When you are lying in your silent graves, the memory of that little sent ace, "lead us not into tempta tion," may bear them sately through a world

GEMS OF THOUGHT.

Nothing is impossible; there are ways ficient will we should always have sufficient means. - Rochefoucauld. The river of God's truth flows down before

us clear as crystal; but we take our theolog ical sticks and and stir it up and stir it up until you cannot see the bottom.-Talmage. What God cales a man to do, he will carry him through. I would undertake to govern half a dozen worlds if God called me to do it; but if he did not call me to do it. I would not undertake to govern half a dozer sheep. - Payson.

A Bad Year for Labor.

The year 1894 was the most disastrous period in the history of labor organizations. It marked the deleta of the coke workers in the Connellsville (Ponn.) district in the bloodiest and most students strike ever in-augurated in that troublous region, the delent of the United Mine Workers in their strike against the operators all over the United States and the defeat of the American Railway Union, the largest, broa est and best organization ever effected among the employes of Americ n railroads. Lacor has to its credit but one signal victory during the las year—the concessions grunted to the American Railway Union by President J. M. Hill, of the Great Northern road, the newest of the transcontinental systems.